

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

الدكتور عبد الرحيم

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Annotated Solutions

Lesson 23

Javid Sheikh

Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

(٢٣) الدَّرْسُ الثَّالِثُ وَالْعِشْرُونَ The Twenty Third Lesson

- Hamid : يَا أَسْتَاذُ، إِنَّ لَدَيَّ اقْتِرَاحًا. *O'teacher, indeed I have a suggestion (with me).*
- The Teacher : انتظر حتى أطلع على هذا التعميم... (بعد قليل) نعم. *Wait until I familiarize myself with this circular ... (after a short while) Yes. What is your suggestion?*
- H : سأكون مستأذ بأن ننتقل إلى الفصل الذي في الطابق الثاني، فإنه خالٍ الآن. *Surely, this class of ours has become very crowded. What is your opinion that we shift to the classroom that is on the second floor, because it is empty now.*
- JJ : إن هذا رأي سديد. سأكلّم المدير فيه. أقرأ الدرس. *Surely this is a good opinion (sound suggestion). I will talk to the principal about it. Read the lesson, O'Mustafa.*
- Mustafa : (بعد الاستعاذة والبسملة) يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ، إِنَّ بَعْضَ الظَّنِّ إِثْمٌ، وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا، أُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا، فَكَرِهْتُمُوهُ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ. *(After saying Isti'azah and Basmalah) O'you who believe, avoid (stay away) from many of the suspicion, surely, some of the suspicion is sin, And do not spy and do not back bite one another (some of you and someone), Does anyone of you love (like) that he eats the meat of his dead brother? you will hate it (detest it). And fear Allah, surely Allah is the Most Relenting (forgiving) and Very Merciful.*
- JJ : نكتفي بهذا الدرس. راجعوا الدروس السابقة وأجتهدوا، فقد أقرب الامتحان. *We are content with this lesson (enough with this lesson). Revise the previous lessons and work hard, the exam has come close.*
- Mukhtar : كنا نظنه بعيداً، فإذا هو قريب. *We used to think it (the exam) is far away. But suddenly it is near.*
- H : متى تنتهي الدراسة يا أستاذ? *When the studying is going to end, O'teacher?*
- JJ : أظنها تنتهي في منتصف هذا الشهر. *I think (that) it will end in the middle of this month.*

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* (نَحْنُ (مَاضٍ) + مُضَارِعٌ)

is translated as 'Used to'

- مُخْتَارٌ** : أَلَا نُمْتَحِنُونَ مِنْ خَارِجِ الْمَعْهَدِ؟
 Mukhtar : Do we have examiners from outside of the institute?
الْمُدَرِّسُ : نَعَمْ ، سَيَشْتَرِكُ فِي الْإِحْتِبَارِ الشَّفَوِيِّ مُتَمَحِنُونَ مِنْ خَارِجِ الْمَعْهَدِ .
 JJ: Yes, the examiners from outside the institute will participate in the oral exams.
وَلَيْمَ : أَيْحَقُّ لِي أَنْ أَدْخَلَ فِي الْإِمْتِحَانِ ، فَقَدْ التَّحَقْتُ مُتَأَخِّرًا؟
 William : Do I have the right that I enter the exam (to participate in the exam), as I had joined late.
الْمُدَرِّسُ : نَعَمْ ، مَنْ التَّحَقَّ قَبْلَ الْإِمْتِحَانِ بِشَهْرَيْنِ / فَلَهُ حَقُّ الدَّخُولِ / أَدَاةُ الشَّرْطِ
 JJ: Yes, whoever enrolled / joined two months before the exam has the right to enter the exam.
حَامِدٌ : يَا أَسْتَاذُ ، سَأَغِيبُ غَدًا وَبَعْدَ غَدٍ فَإِنِّي مُسَافِرٌ إِلَى جَدَّةَ ، فَأَرْجُو السَّمَحَ .
 H: O'teacher , I will be absent tomorrow and day after tomorrow because I am a traveller to Jeddah , so I request the permission.
الْمُدَرِّسُ : أَلَا بَدَّ مِنْ هَذَا السَّفَرِ؟
 JJ: Can this travel not be avoided?
حَامِدٌ : نَعَمْ ، وَاللَّهِ إِنِّي لَمُضْطَرٌّ إِلَى ذَلِكَ .
 H: Yes , By Allah I am compelled to do that.
الْمُدَرِّسُ : لَا بَأْسَ . إِذَا مَرَرْتَ بِمَكْتَبَةِ هُنَاكَ / فَاشْتَرِ لِي كِتَابًا اسْمُهُ (المُسْلِمُونَ عَلَى مُفْتَرَقِ الطُّرُقِ) .
 JJ: No problem , if you pass by a book store over there , purchase a book for me , its name is (Muslims upon / at the cross roads) .
 (crossing of the roads)

1- أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :
 Answer the following questions :

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(١) مَا اقْتَرَاخَ حَامِدٌ؟

(٢) نَهَى اللَّهُ تَعَالَى فِي الْآيَةِ الْكَرِيمَةِ الْوَارِدَةِ فِي الدَّرْسِ عَنْ ثَلَاثَةِ أُمُورٍ . مَا هِيَ؟

(٣) بِمَاذَا شَبَّهَ اللَّهُ تَعَالَى الْغَيْبَةَ؟



2- مِنَ أَبْوَابِ الْفِعْلِ الثَّلَاثِيِّ الْمَزِيدِ بَابُ (افْتَعَلَ) زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ (اِفْتَعَلَ) (اِفْتَعَلَ) is from the form TMD verbs. In it, hamza is added before the fa, and the ta after it (fa), e.g.:

الْفَاءُ ، وَتَاءٌ بَعْدَهَا ، نَحْوُ: اِرْتَفَعَ ، اِشْتَرَى ، اِنْتَظَرَ .
 It rose / ascended , He purchased , He waited

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١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions :

- (١) مَا اقْتَرَحَ حَامِدٌ؟
 (٢) نَهَى اللَّهُ تَعَالَى فِي الْآيَةِ الْكَرِيمَةِ الْوَارِدَةِ فِي الدَّرْسِ عَنْ ثَلَاثَةِ أُمُورٍ. مَا هِيَ؟
 (٣) بِمَاذَا شَبَّهَ اللَّهُ تَعَالَى الْغِيْبَةَ؟

١/ What was Hamid's suggestion?

١. اقْتَرَحَ حَامِدٌ أَنْ يَنْتَقِلَ الطُّلَّابُ إِلَى الْفَصْلِ الَّذِي فِي الطَّابِقِ الثَّانِي

Hamid suggested that the students move to the class that is on the second floor.

٢/ Allah forbade in the noble ayah mentioned in the lesson about/ from three things , what are they?

٢. هِيَ كَثِيرٌ مِنَ الظَّنِّ وَالْغِيْبَةِ وَالتَّجَسُّسِ

They are much of the suspicion and the backbiting and the spying (into others' affairs).

٣/ With what Allah likened the backbiting?

٣. شَبَّهَ اللَّهُ تَعَالَى الْغِيْبَةَ بِأَنْ تَأْكُلَ لَحْمَ الْإِخِ الْمَيِّتِ

Allah The Exalted likened the backbiting with eating flesh (meat) of the dead brother.



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| 5- Ponder over the example, then change the following verbs to form (اِفْتَعَلَ). | هـ - تَأَمَّلِ الْمَثَالَ، ثُمَّ انْقُلِ الْأَفْعَالَ الْآتِيَةَ إِلَى بَابِ (اِفْتَعَلَ) : |
| (If 'Fa' of اِفْتَعَلَ is 'Sad' or 'Zua' or 'Zua', or 'Daad', its 'Ja' is replaced with a 'Zua'). | صَبَرَ ^{To be patient} FI
اِصْطَبَرَ (إِذَا كَانَتْ فَاءُ اِفْتَعَلَ صَادًا، أَوْ طَاءً، أَوْ ظَاءً، أَوْ ضَادًا، |
| To choose | اِبْدَلْتُ تَأْوُهُ طَاءً). ^{To endure} FVIII
صَفَا ^{To be pure} FI ← FVIII اِصْطَفَى ← اِصْطَفَى |
| To become agitated/confused | ضَرَبَ ^{To hit} FI ← FVIII اِضْطَرَبَ ← اِضْطَرَبَ |
| To be wronged (assimilation of ط → ظ) | ظَلَمَ ^{To transgress} FI ← FVIII اِظْلَمَ ← اِظْلَمَ |
| To examine/study/look into something | طَلَعَ ^{To rise} FI ← FVIII اِطْلَعَ ← اِطْلَعَ |
| 6- Ponder over the example, then change the following verbs to form (اِفْتَعَلَ). | ٦ - تَأَمَّلِ الْمَثَالَ، ثُمَّ انْقُلِ الْأَفْعَالَ الْآتِيَةَ إِلَى بَابِ (اِفْتَعَلَ) : |
| (If 'Fa' of اِفْتَعَلَ is 'waw', it is replaced with a 'Ja'). | وَقَى ^{To save} FI
اِتَّقَى (إِذَا كَانَتْ فَاءُ اِفْتَعَلَ وَاوًا اِبْدَلْتُ تَاءً). |
| To get in touch | وَصَلَ ^{To arrive/connect} FI ← FVIII اِدْوَصَلَ ← اِدْوَصَلَ |
| To be united | وَحَدَ ^{To be alone} FI ← FVIII اِدْوَحَدَ ← اِدْوَحَدَ |
| To agree | وَفَّقَ ^{To be suitable} FI ← FVIII اِدْوَفَّقَ ← اِدْوَفَّقَ |
| 7- Mention the origin of which follows, then clarify its form: | ٧ - اذْكُرْ أَصْلَ كُلِّ مِمَّا يَأْتِي، ثُمَّ بَيِّنْ بَابَهُ : |
| - From form اِفْتَعَلَ. The 'Hamza' and the 'Ja' have been added in it. | أَصْلُهُ: نَظَرَ ^{FVIII} اِنْتَظَرَ ^{To wait} |
| - 'Hamza' and the 'Noon' زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ | أَصْلُهُ: كَسَرَ ^{FVII} اِنْكَسَرَ ^{To be broken} |
| - 'Hamza' and the 'Noon' زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ | أَصْلُهُ: فَتَحَ ^{FVII} اِنْفَتَحَ ^{To be opened} |
| - 'Hamza' and the 'Ja' زِيدَتْ فِيهِ الْهَمْزَةُ وَالْجَاءُ | أَصْلُهُ: نَقَلَ ^{FVIII} اِنْتَقَلَ ^{To move} |
| - 'Hamza' and the 'Ja' زِيدَتْ فِيهِ الْهَمْزَةُ وَالْجَاءُ | أَصْلُهُ: نَشَرَ ^{FVIII} اِنْتَشَرَ ^{To be broadcast} |
| - 'Hamza' and the 'Noon' زِيدَتْ فِيهِ الْهَمْزَةُ وَالنُّونُ | أَصْلُهُ: قَطَعَ ^{FVII} اِنْقَطَعَ ^{To be severed} |
| - 'Hamza' and the 'Ja' زِيدَتْ فِيهِ الْهَمْزَةُ وَالْجَاءُ | أَصْلُهُ: نَصَرَ ^{FVIII} اِنْتَصَرَ ^{To be victorious} |

8- From the meaning of the form (اُنْتَعَلَ) is compliance, e.g.: I raised the voice, It got raised.

VIII → I

٨ - مِنْ مَعَانِي بَابِ (اِفْتَعَلَ) الْمُطَاوَعَةُ، نَحْوُ: رَفَعْتُ الصَّوْتَ، فَارْتَفَعَ.

تأمل المثال، ثم أكمل الناقص: Ponder over the example then complete the deficient (incomplete).

(١) مَفْعُولٌ بِهِ — فاعِلٌ (VIII)

رَفَعْتُ الصَّوْتَ. I raised the voice. ارتفع الصوت. The voice got raised.

مَلَأْتُ الْكُوبَ. I filled the cup. اُمتلأ الكوب. The cup got filled.

جَمَعْتُ الطُّلَّابَ. I gathered the students. اجتمع الطلاب. The students gathered.

9- Ponder over the following examples

٩ - تأمل الأمثلة الآتية لباب (اِفْتَعَلَ) وعين فيها الماضي والمضارع والأمر والمشتقات المختلفة: Ponder over the following examples of the form (اِفْتَعَلَ) and specify in them the past, and the present, and the active participle, and the imperative and the various derivatives.

١) في التنزيل: ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأت، وتقول: هل الزائدة من مزيد﴾ [ق/٣٠].
In the Qur'an: On the Day (of judgement) we will say (ask) the Hell, are you filled? and she will say: Do you have anymore?

٢) قال تعالى: ﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾ [طه/١٣٢].
The Exalted said: 'And command your family with prayer and be patient upon them.'

٣) اُستمع إلى تلاوة القرآن الكريم من الإذاعة كل صباح. (you)
I listen to the recitation of the Noble Qur'an from the radio station every morning.

٤) يقول المذيع: أيها المستمعون الكرام، إليكم نشرة الأخبار. = خذ
The announcer says: O/noble listeners, take the news bulletin (here is the news bulletin).

٥) دعوت الله في الملتزم.
I made dua to Allah (SWT) at the Multazim (the place between Hajre-Aswad and the door of Ka'aba).

٦) ابتسم. لا تكن عابساً.
Smile, don't be stern (grouchy).

٧) اتصلت بأبي هاتفياً، وأخبرته بموعد سفري.
I connected with my father by phone, and told (notified) him about my travel date and time.

٨) قال تعالى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا، وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾ [الطلاق/٢-٣].
The Exalted said: 'And whoever fears Allah, He will make for him a wayout, and He will provide him sustenance from where he does not expect.'

٩) يتجه المسلمون في صلواتهم إلى الكعبة المشرفة.
The Muslims turn (their) faces in their prayers towards the Noble Ka'aba.

١٠) قال ﷺ: «وَمَنْ ادَّعى ما ليس له/فليس منا». (رواه)
The Prophet (PBUH) said: Whoever claims what does not belong to him, he is not from us. (Muslim narrated it).

١١) قَالَ تَعَالَى فِي سُورَةِ الْفُرْقَانِ : ﴿يَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ﴾
 'The Day the transgressor will bite his hands saying I wish I would have taken a path with the Messenger. O' my disaster, woe to me I wish I had not taken so-and-so as a friend.'
 خَلِيلًا ﴿[الْفُرْقَانُ/ ٢٧-٢٨]. يَا وَيْلَتَا + وَيْلَتَا + وَيْلَتَا

اِتَّخَذَ (اِفْتَعَلَ) مِنْ اَخَذَ. اَصْلُهُ: اِتَّخَذَ، اُدْغِمَتْ
 اَلْهَمْزَةُ فِي التَّاءِ).
 Its origin: اِتَّخَذَ, hamza is merged into 'ta'.

10- (Hamza of Interrogation and Hamza of Wast = Hamza of Wast is omitted)
 ١٠- أَ + اِفْتَعَلَ = اِفْتَعَلَ؟ قَالَ تَعَالَى : ﴿اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ﴾ [الصَّافَاتُ/ ١٥٣].
 The Exalted said: 'Did He (Allah) chose the daughters over the sons'.

11- (To my surprise it is close). This is Idha of surprise, and it informs about something happened unexpectedly. It enters in the nominal sentence, and it is permissible that the beginning is indefinite after it.
 ١١- (فَإِذَا هُوَ قَرِيبٌ). هَذِهِ (إِذَا الْفَجَائِيَّةُ)، وَتُفِيدُ وَقُوعَ أَمْرٍ غَيْرٍ مُتَوَقَّعٍ. تَدْخُلُ عَلَى الْجُمْلَةِ الْإِسْمِيَّةِ، وَيَجُوزُ الْإِبْتِدَاءُ بِالنَّكْرَةِ بَعْدَهَا.

لا تَأْتِي (إِذَا الْفَجَائِيَّةُ) فِي أَوَّلِ الْكَلَامِ.
 The idha of surprise, it does not come in the beginning of the statement.

* هَاءٌ أَمْتِلَةٌ لـ (إِذَا الْفَجَائِيَّةُ) : *
 * Take examples with Idha of surprise.

- ١) دَخَلْتُ الْفَصْلَ فَإِذَا مُدِيرُ الْجَامِعَةِ جَالِسٌ. I entered the class and surprisingly the principal of the university was sitting (there).
- ٢) دَخَلْتُ الْغُرْفَةَ فَإِذَا حَيَّةٌ عَلَى السَّرِيرِ. I entered the room and surprisingly a snake was on the bed.
- ٣) خَرَجْتُ مِنَ الْبَيْتِ فَإِذَا صَدِيقٌ بِالْبَابِ. I exited the house and surprisingly a friend was at the door.
- ٤) ظَنَنْتُكَ مُدْرِّسًا فَإِذَا أَنْتَ طَالِبٌ. I assumed (thought) you are a teacher, and surprisingly you are a student.
- ٥) وَفِي التَّنْزِيلِ فِي قِصَّةِ مُوسَى (عَلَيْهِ السَّلَامُ): ﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ. وَنَزَعَ يَدَهُ، فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ﴾. And in the Quran in the story of Musa (PBUH) 'He threw His stick and surprisingly it turned into an evident snake. And He took out his hand, and surprisingly it was white to the on-lookers.'
 [الأعراف/ ١٠٧-١٠٨]. = أَخْرَجَ = To take out

For verbs with two objects: one is indef. and the other is def.

For verbs with two objects: one is indef. and the other is def.

١٢- (أَظْنُهَا تَنْتَهِي...) تَنْصِبُ (ظَنَّ) مَفْعُولَيْنِ أَصْلَهُمَا مُبْتَدَأٌ وَخَبَرٌ، (I think it is finished/ ended)

ظَنَّ has two objects that are originally subject and predicate, e.g.:

نَحْوُ:

- I think the exam is near. أَظْنُ الْإِمْتِحَانَ قَرِيبًا. (The exam is near.)
- I think the principal is coming tomorrow. أَظْنُ الْمَدِيرَ يَأْتِي غَدًا. (The principal will come tomorrow.)

وَفِي التَّنْزِيلِ : ﴿وَمَا أَظْنُ السَّاعَةَ قَائِمَةً﴾ [الْكَهْفُ/ ٣٥]. And in the Qur'an: 'And I don't think the time (The day of Judgement) is happening?'

Enter (ظَنَّ) in the following sentences:

- 1) I thought Hamid was sick. ظَنَنْتُ حَامِدًا مَرِيضًا. (١) حَامِدٌ مَرِيضٌ.
- 2) Do you think the exam will be easy? أَتَظُنُّ الْأَخْتِبَارَ سَهْلًا؟ (٢) الْأَخْتِبَارُ سَهْلٌ.
- 3) I think the plane is late. أَظْنُ الطَّائِرَةَ مُتَأَخِّرَةً. (٣) الطَّائِرَةُ مُتَأَخِّرَةٌ.
- 4) I think you are sick. أَظْنُكَ مَرِيضًا. (٤) أَنْتَ مَرِيضٌ.
- 5) I think the teacher is late today. ظَنَنْتُ الْمُدْرَسَ يَتَأَخَّرُ الْيَوْمَ. (٥) الْمُدْرَسُ يَتَأَخَّرُ الْيَوْمَ.
- 6) Do you (f) think he is a Muslim? أَتَظُنُّنِي مُسْلِمًا؟ (٦) هُوَ مُسْلِمٌ.
- 7) We think they have failed. (ظَنَّ + هُمْ) نَظَنُّهُمْ رَاسِبِينَ. (٧) هُمْ رَاسِبُونَ.
- 8) I think your friends (two) are successful. أَظْنُ زَمِيلَيْكَ نَاجِحَيْنِ. (٨) زَمِيلَاكَ نَاجِحَانِ.
- 9) I think the students (f) are hard-working. أَظْنُ الطَّالِبَاتِ مُجْتَهِدَاتٍ. (٩) الطَّالِبَاتُ مُجْتَهِدَاتٌ.
- 10) Do you think I am weak. أَتَظُنُّنِي ضَعِيفًا؟ (١٠) أَنَا ضَعِيفٌ.

* It is permissible to enter ظَنَّ on أَنْ and أَنْ the interpreted verbal nouns. The interpreted verbal noun is regarded as accusative for being the object, it replaces/takes the place of two objects, e.g.:

وَيَجُوزُ أَنْ تَدْخُلَ (ظَنَّ) عَلَى (أَنَّ) وَ(أَنَّ) الْمَصْدَرِيَّتَيْنِ. فَيَنْصِبُ الْمَصْدَرُ الْمَوْوَلُ عَلَى الْمَفْعُولِيَّةِ، وَيَسُدُّ مَسَدَّ الْمَفْعُولَيْنِ، نَحْوُ:

(أ) الْأَمْتِحَانُ سَهْلٌ. أَظْنُ أَنَّ الْأَمْتِحَانَ سَهْلًا. (A) The exam is easy. I think that the exam is easy.

هَذَا الرَّجُلُ يَسُدُّ مَسَدَّ رَجُلَيْنِ
This man replaces
(stands in place of)
two men.

(سَدَّ - يَسُدُّ)
To obstruct, fulfill, replace



اَلْمُضَارِعُ

يَظُنُّ	يَظُنَّانِ	يَظُنُّونَ
تَظُنُّ	تَظُنَّانِ	تَظُنُّنَّ
تَظُنُّ	تَظُنَّانِ	تَظُنُّونَ
تَظُنُّنَّ	تَظُنَّانِ	تَظُنُّنَّ
أَظُنُّ		نَظُنُّ

اَلْمَاضِي

ظَنَّ	ظَنَّا	ظَنُّوا
ظَنَنْتُ	ظَنَنْتَا	ظَنَنْتُمْ
ظَنَنْتَ	ظَنَنْتُمَا	ظَنَنْتُمْ
ظَنَنْتِ	ظَنَنْتُمَا	ظَنَنْتُمْ
ظَنَنْتُ		ظَنَنْتَا

It is fulfilling the place of two objects

أَنَّ دَرَسَهَا وَخَبَرَهَا
يَسُدُّ مَسَدَ مَعْنَوَيْنِ أَظُنُّ

أَسْمَاءُ أَنْ خَبَرَ أَنْ

And in the Qur'an:

But you (all) thought that Allah does not know much what (which) you do.

وَفِي التَّنْزِيلِ : وَلَكِنْ ظَنْنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا

تَعْمَلُونَ [فُضِّلَتْ/ ٢٢] .

(B) I did not think that Ahmad will fail, i.e.: I did not think that Ahmad failed. And from the saying of Allah the Exalted: You think that you. [الْقِيَامَةُ/ ٢٥] قَوْلُهُ تَعَالَى : ﴿تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ﴾ will act with calamity (you will be inflicted with some back breaking calamity).

* أَدْخِلْ (أَنْ) ثُمَّ (ظَنَّ) عَلَى الْجُمْلِ الْوَارِدَةِ فِي التَّمْرِينِ السَّابِقِ Enter أَنْ then ظَنَّ in the sentences mentioned in the previous exercise.

- 1) I thought that Hamid is sick. ظَنَنْتُ أَنَّ حَامِدًا مَرِيضٌ. (١) حَامِدٌ مَرِيضٌ.
- 2) Do you think that the exam is easy? أَتَظُنُّ أَنَّ الْإِحْتِبَارَ سَهْلٌ؟ (٢) الْإِحْتِبَارُ سَهْلٌ.
- 3) I think that the plane is late. أَظُنُّ أَنَّ الطَّائِرَةَ مُتَأَخِّرَةٌ. (٣) الطَّائِرَةُ مُتَأَخِّرَةٌ.
- 4) I think that you are sick. أَظُنُّ أَنَّكَ مَرِيضٌ. (٤) أَنْتَ مَرِيضٌ.
- 5) I think that the teacher is late today. ظَنَنْتُ أَنَّ الْمُدْرَسَ يَتَأَخَّرُ الْيَوْمَ. (٥) الْمُدْرَسُ يَتَأَخَّرُ الْيَوْمَ.
- 6) Do you (f) think that he is a Muslim? أَتَظُنُّنَّ أَنَّهُ مُسْلِمٌ؟ (٦) هُوَ مُسْلِمٌ.
- 7) We think that they have failed. نَظُنُّ أَنَّهُمْ رَاسِبُونَ. (٧) هُمْ رَاسِبُونَ.
- 8) I think that your friends (two) are successful. أَظُنُّ أَنَّ زَمِيلَيْكَ نَاجِحَانِ. (٨) زَمِيلَاكَ نَاجِحَانِ.
- 9) I think that the students (f) are hard working. أَظُنُّ أَنَّ الطَّالِبَاتِ مُجْتَهِدَاتٌ. (٩) الطَّالِبَاتُ مُجْتَهِدَاتٌ.
- 10) Do you think that I am weak? أَتَظُنُّ أَنَّيَ ضَعِيفٌ. (١٠) أَنَا ضَعِيفٌ.

١٣ - هَاتِ جَمْعَ الْأَسْمَاءِ الْآتِيَةِ : خَلِيلٌ، سَبِيلٌ، ثُعْبَانٌ. 13- Give plurals of the following nouns.

snake	way	Friend
ثُعَابِينَ	سُبُلٌ	خَلِيلُونَ ، أَخِلَاءٌ
Snakes	Ways	Friends
مَفَاعِيلٌ	فُعُلٌ	

١٤ - هَاتِ مُضَارِعَ الْأَفْعَالِ الْآتِيَةِ : عَضَّ، اجْتَنَبَ، اغْتَابَ . Give present tense of the following verbs.

To slander	To avoid	To bite
يَغْتَابُ	يَجْتَنِبُ	يَعَضُّ

١٥ - (أَيَحَقُّ لِي أَنْ أَدْخُلَ فِي الْإِمْتِحَانِ). نَقُولُ : (دَخَلْتُهُ) بِغَيْرِ «فِي» إِذَا (Is there right of me that I am entering in the exam). We say
كَانَ الْمَدْخُولُ مَكَانًا، نَحْوُ : «دَخَلْتُ الْبَيْتَ / الْمَسْجِدَ / السُّوقَ /
(I entered it) without (فِي) if the
الْغُرْفَةَ . . . » فِي التَّنْزِيلِ : ﴿وَدَخَلَ جَنَّتُهُ﴾ [الْكَهْفُ/ ٣٥] . place of entering is a physical place, e.g.:
I entered the house/ the masjid/ the market/ the room ... So, in the Quran: 'And he entered his garden.'

وَنَقُولُ : «دَخَلْتُ فِيهِ» إِذَا لَمْ يَكُنِ الْمَدْخُولُ مَكَانًا، نَحْوُ : «دَخَلْتُ
And we say: (I entered in it) If the place you are entering
فِي الْإِسْلَامِ / فِي الْإِمْتِحَانِ . . . » فِي التَّنْزِيلِ : ﴿وَرَأَيْتَ النَّاسَ is not a physical place,
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ [النَّصْرُ/ ٢] . e.g.: (I entered in the Islam/ in the exam ...) So, in
the Qur'an 'And you saw people entering in the
religion of Allah in multitudes.'

وَقَدْ اجْتَمَعَ الْأَمْرَانِ فِي قَوْلِهِ تَعَالَى : ﴿فَادْخُلِي فِي عِبَادِي وَادْخُلِي
virtual فَادْخُلِي is feminine
جَنَّتِي﴾ [الْفَجْرُ/ ٢٩-٣٠] . So the two matters
have come together in the saying of the Exalted: 'So, enter my
servants, and enter my paradise.'

١٦ - «التَّوَّابُ» أَيُّ الَّذِي يَتُوبُ عَلَى عِبَادِهِ كَثِيرًا، وَهُوَ عَلَى وَزْنِ «فَعَّالٌ»،
'The Repentant/ Merciful' i.e., the one who accepts repentance of His servants a lot, and
it is on the pattern of (تَعَالَى) and it is from the
وهو من صيغِ مُبَالِغَةِ اسْمِ الْفَاعِلِ . intensive forms of the active participle.

- وَمِنْ صَيَغِهَا أَيْضًا :

- فَعِيلٌ، نَحْوُ: رَحِيمٌ. تَوَّيْبٌ .
- نَعِيلٌ , e.g.: Very Compassionate, Very repentant

(تَابَ - يَتُوبُ - تَائِبٌ)

Plural of
صَيَغَةُ

- فَعُولٌ، نَحْوُ: غَفُورٌ.
- فَعِلٌ، نَحْوُ: حَذِرٌ.
- مَفْعَالٌ، نَحْوُ: مِعْطَاءٌ.
- فَعُولٌ، e.g.: Oft-forgiving
- فَعِلٌ، e.g.: Cautious
- مَفْعَالٌ، e.g.: Generous

* صُنِّ صِيغَةُ «فَعَالٌ» مِنْ هَذِهِ الْأَفْعَالِ: رَزَقَ، وَهَبَ، عَلِمَ، سَمِعَ، أَكَلَ، *Make form فَقَّالٌ in the following verbs:*

Extreme Knower	عَلَّامٌ	Extreme Giver	وَهَّابٌ	Extreme Provider	رَزَّاقٌ
Frown faced	عَبَّاسٌ	Voracious Eator	أَكَّالٌ	Hearing	سَمَّاعٌ
				(capable of extreme)	

* صُنِّ صِيغَةُ «فَعِيلٌ» مِنْ هَذِهِ الْأَفْعَالِ: سَمِعَ، قَدَرَ، عَلِمَ، بَصَرَ. *Make form فَعِيلٌ in the following verbs:*

Extreme Capable	قَدِيرٌ	All Hearing (Extreme Listener)	سَمِيعٌ
Watchfull of Everything	بَصِيرٌ	Knower of Everything	عَلِيمٌ

* صُنِّ صِيغَةُ «فَعُولٌ» مِنْ هَذِهِ الْأَفْعَالِ: غَفَرَ، شَكَرَ، صَبَرَ، عَبَسَ، أَكَلَ. *Make form فَعُولٌ in the following verbs:*

(One who is very)			
Greatful	شَكُورٌ	Oft-forgiving	غَفُورٌ
Frowning	عَبُوسٌ	Patient	صَبُورٌ
		Voracious	أَكُولٌ

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

اُقْتَرَحَ يُقْتَرَحُ اُقْتِرَاحًا (VIII) To propose, to suggest, to think up, to deliver off-hand

اُنْتَظَرَ يَنْتَظِرُ اِنْتِظَارًا (VIII) To wait, to anticipate

عَمَّمَ يُعَمِّمُ تَعْمِيمًا (II) To make accessible, to open to public

اَزْدَحَمَ يَزْدَحِمُ اِزْدِحَامًا (VIII) To be crowded

(اسْمُ الْفَاعِلِ) مُزْدَحِمٌ Crowded

اُنْتُقِلَ يَنْتَقِلُ اِنْتِقَالًا (VIII) To be removed, to be carried away, to be transferred

طَابَقَ Level, floor, storey of a building

اَجْتَنَبَ يَجْتَنِبُ اِجْتِنَابًا (VIII) To avoid, to keep away

اِعْتَابَ يَعْتابُ اِعْتَابًا (VIII) To backbite, to slander

اِكْتَفَى يَكْتَفِي اِكْتِفَاءً (VIII) To be content, to suffice

اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا (VIII) To approach, to get near

اُمْتَحَنَ يُمْتَحِنُ اُمْتِحَانًا (VIII) To try, to test to examine.

(اسْمُ الْفَاعِلِ) مُمْتَحِنٌ Tester, Examiner

اِشْتَرَكَ يَشْتَرِكُ اِشْتِرَاكًا (VIII) To cooperate, to enter into partnership

اُلْتَحَقَ يَلْتَحِقُ اُلْتِحَاقًا (VIII) To catch up, to overtake, to join

اِضْطَرَّ يَضْطَرُّ اِضْطِرَارًا (VIII) To force, to compel, to coerce.

(اسْمُ الْفَاعِلِ) مُضْطَرٌّ Compelled, forced

اِفْتَرَقَ يَفْتَرِقُ اِفْتِرَاقًا (VIII) To split into many parts, to be divided

(اسْمُ الْمَكَانِ) مُفْتَرَقٌ Crossing, junction, intersection, crossroads

اِرْتَفَعَ يَرْتَفِعُ اِرْتِفَاعًا (VIII) To rise, to ascend, to go up

اِلْتَقَى يَلْتَقِي اِلْتِقَاءً (VIII) To encounter, to meet

اِخْتَارَ يَخْتَارُ اِخْتِيَارًا (VIII) To choose, to select, to elect

(اسْمُ الْفَاعِلِ وَالْمَفْعُولِ) مُخْتَارٌ Chosen

اِصْطَفَى يَصْطَفِي اِصْطِفَاءً (VIII) To choose, to select

(اسْمُ الْمَفْعُولِ) مُصْطَفًى Chosen

اِضْطَرَبَ يَضْطَرِبُ اِضْطِرَابًا (VIII) To clash, to be in a state of unrest, tumult or agitation

اُطْلِعَ يَطْلُعُ اِطْلَاعًا (VIII) To become aware, to become acquainted, to be informed

اِتَّصَلَ يَتَّصِلُ اِتِّصَالًا (VIII) To be joined, to be connected, to combine or unite, to get in touch

اِتَّحَدَ يَتَّحِدُ اِتِّحَادًا (VIII) To be one, to form unity, to be combined, to be unanimous

اِتَّفَقَ يَتَّفِقُ اِتِّفَاقًا (VIII) To reach or be in agreement, in accordance, to be consistent, to be compatible

اِنْتَشَرَ يَنْتَشِرُ اِنْتِشَارًا (VIII) To be spread out, to expand or extend, to be dispersed or scattered

اِنْتَصَرَ يَنْتَصِرُ اِنْتِصَارًا (VIII) To come to some's aid, to be victorious, to take revenge

اِنْقَطَعَ يَنْقَطِعُ اِنْقِطَاعًا (VII) To be shut off, to be interrupted, to get separated

اِمْتَلَأَ يَمْتَلِئُ اِمْتِلَاءً (VIII) To fill, to become or feel full

اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا (VIII) To be close together, to come together, to combine, to assemble, to have a conference or meeting

اَصْطَبَرَ يَصْطَبِرُ اَصْطِبَارًا (VIII) To be patient, to persevere

اَسْتَمَعَ يَسْتَمِعُ اِسْتِمَاعًا (VIII) To listen, to listen closely, to lend one's ear

(اسْمُ الْفَاعِلِ) مُسْتَمِعٌ Listener

اَذَاعَ يُذِيعُ اِذَاعَةً (IV) To spread, to propagate, to broadcast.

(اسْمُ الْفَاعِلِ) مُذِيعٌ Broadcaster

اَلْتَزَمَ يَلْتَزِمُ اَلْتِزَامًا (VIII) To adhere, to persist, to maintain, to make one's duty.

(اسْمُ الْمَكَانِ) مُلْتَزِمٌ Place between the corner of Ka'ba and its door

اِبْتَسَمَ يَبْتَسِمُ اِبْتِسَامًا (VIII) To smile

عَبَسَ يَعْبِسُ عَبَسًا (a-i) To frown

(اسْمُ الْفَاعِلِ) عَابِسٌ Someone who frowns

(اسْمُ الْمُبَالَغَةِ) عَبَّاسٌ s/o who frowns excessively

اِخْتَسَبَ يَخْتَسِبُ اِخْتِسَابًا (VIII) To take into account, to call someone to account, to anticipate God's reward in the hereafter, to take exception

اِتَّجَهَ يَتَّجِهْ اِتِّجَاهًا (VIII) To be directed, to tend, to aim, to turn one's face

اِدَّعَى يَدَّعِي اِدِّعَاءً (VIII) To make undue claim, to assume unduly, to accuse, to blame

عَضَّ يَعْضُّ عَضًّا (a-a) To grab or bite with teeth

اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا (VIII) To take on, to assume, to initiate, to have in mind

اُدْغَمَ يُدْغِمُ اِدْغَامًا (IV) To insert, to contract one letter into another (grammar), to assimilate

فُجَاءِيَّةٌ Of surprise, unexpectedness

ثُعْبَانٌ Snake

نَزَعَ يَنْزِعُ نَزْعًا (a-i) To pull out, to draw out

سَدَّ يَسُدُّ سَدًّا (a-u) To block, to stop.

سَدٌّ مَسَدٌّ place. ... سَدٌّ مَسَدٌّ to take the place of ...

فَقَرَ يَفْقِرُ فَقْرًا (a-i) To pierce, to dig, to break the vertebrae

(اسْمُ الْفَاعِلِ) فَاقِرٌ

تَوَابٌ Excessively repentant, the one who excessively accepts repentance

حَذِرٌ Extremely cautious

مِعْطَاءٌ Generous

(الْكَلِمَاتُ عَلَى وَزْنِ اسْمِ الْمُبَالَغَةِ) فَعَالٌ Words on the pattern of exaggeration

رَزَاقٌ The one who excessively provides subsistence

وَهَّابٌ The one who excessively gives or grants

عَلَّامٌ The one who has vast knowledge, expert

سَمَاعٌ The one who always hears everything

أَكَّالٌ Voracious, glutton

الصفحة الأخيرة من هذا الملف
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